



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

sources, in the very words of the original, and makes no pretence of being a literary production. One third of the book, that is fifty pages, is devoted to native peoples, who are considered under chapter headings—the Filani and others, the Hausas and others, the Yorubas and others. While these chapters have appeared as independent articles elsewhere they are here usefully presented together. Tremearne prefers the spelling Filani to the more common Fulah. In the ethnographic part of his work, as elsewhere, the matter is chiefly quotation. In each case, however, the author adds some personal comment in which he tries to make some deductions from the mass of conflicting statements. Chiefly interested in sources, he sees in the Filani a people where Berber and Negro have mixed; in the Hausas, a Semitic population from the region of Ethiopia or west from there, which has Hamitic and Negro infusion and which has moved westward; in the Yoruba, a population more distinctly Negro, but showing influences from north and east. It is not easy to grasp his views exactly.

FREDERICK STARR.

*Nigerian Studies; or the Religious and Political System of the Yoruba.* By R. E. DENNETT. London: Macmillan and Co., 1910. 8°, pp. xvii, 235.

This is Mr Dennett's fourth book on African peoples. Heretofore he has dealt with the Fjort, near the mouth of the Congo; this time he studies Nigerian populations. Everyone must appreciate the good-will and the industry of the author but his style is always confused to the degree that most students can gain only confused hints from reading him. This time he is dealing with populations which have already been described by others and his lines of treatment are more clear and decisive, and he makes many quotations which enable him to be better followed than usual. His proof too has been read by Mr Joyce, which has perhaps given the work more consistency and form than it would otherwise have. Even with these advantages, the confusion persists nor does Dennett's explanatory chapter completely explain it. Everyone realizes the difficulty of securing complete, consistent, and satisfactory information from natives—especially regarding social, governmental, and religious matters; and the vice of rounding out what one secures, by such filling as fancy, theory, or literary ideal demands, can not be too severely deprecated; but there is a middle course and fortunately our best field workers succeed in finding it. The man whose mind is clear and systematic can present things, even fragmentary and indefinite things, in comprehensible form.

In his introduction Mr Dennett emphasizes, what must strike everyone who reads his text and notes with care, the considerable number of native Africans who are now writing in regard to their own old life, customs, languages, and ideas. As this local literature is quite unknown to students generally, his remark is here quoted. "Bishop Johnson gave us a little work on Yoruba paganism. . . . Bishop Phillips wrote a little book called *Ifa*. The Rev. Lijadu has given us *Ifa* and *Orunanila*. Mr Sobo wrote Arofa odes or poems. Dr Johnson has lectures on Yoruba history and Mr John O. George has written a short account of Yoruba history. Dr Henry Carr, . . . native of Egboland is an author of many interesting papers and keys to mathematical works. Mr Adesola is . . . writing . . . of Yoruba Death and Burial secret societies . . . in the Nigrian Chronicle. Mr Johnson is the editor of this paper . . . Mr Williams and Mr Jackson are editors of The Lagos Standard and The Lagos Record." Mr Dennett's book contains much of interest. Sacred stones are common in Nigeria and he calls attention to several. Some of them have distinctly phallic associations; others, while probably phallic, are believed to be transformed human beings, and, curiously, some of these are referred to persons who have undergone transformation within the memory of persons still living. Thus, Moruni and her son Alashe were turned into stones to which respect is paid, yet the houses in which they lived are still pointed out and Alashe's stone seat is now in the British Museum. Some interesting facts regarding the "bull-roarer" and its phallic associations are given; two quite different forms occur — both male, one older and one younger. *Oro*, who is represented by the bull-roarer, not only gives children but arrests disease and prevents death; while clearly phallic, the bull-roarer is not used in the male mysteries, as in Benin and Geduma, nor in initiation ceremonies. Dennett's information regarding times and days is interesting, as are his facts regarding divination by palm-nuts. He gives an extended discussion of the *Orishas* or divine beings, taking them in detail, one after another. Of course he comes to "categories" before he ends and finds six fundamentals, from which he develops an entire system of cosmogony, philosophy, sociology, and government. In the final working out of the system he finds identity between the Nigerians and the Fjort. Considering the complexity of the system this identity is a little distressing even when confined to Africa: here, however, as in his *Behind the Black Man's Mind*, Mr Dennett finds the system the same as that of Great Britain and identifies each item in the British social and governmental structure — even to the Archbishop of Canterbury and the House of

Lords. One can but wonder what Mr Dennett will do when Mr Lloyd George gets through with the House of Lords. No doubt a destructive tendency at work in Nigeria, will complete its work simultaneously with that in Britain.

FREDERICK STARR.

*Collection de Monographies Ethnographiques.* VI. *Les Kuku.* By JOSEPH VANDEN PLASS. 1910. 8°, pp. xlii, 407. VII. *Les Ababua.* By JOSEPH HALKIN, with collaboration of ERNEST VIAENE. 1911. 8°, pp. xv, 616. VIII. *Les Mandja.* By FERNAND GAUD, with collaboration of CYR. VAN OVERBERGH. 1911. 8°, pp. xxiv, 574. Bruxelles: Albert Dewit.

Three new numbers have recently appeared in the great collection of ethnographic monographs of African tribes being published under the direction of Cyr. van Overbergh. These deal with central African tribes and are due to three different authors. The exhibit at the Brussels Exposition of 1910, made in connection with these monographs was most interesting and instructive. In the Preface of the volume relating to the *Kuku*, Mr van Overbergh presents a detailed statement of the idea and plan of this exhibit. It consisted of two parts — documentary and display. The content of the former is concisely stated as follows: "More than 300,000 data regarding Negro Africa. These data transferred to separate cards, always classed in the same order, are comparable at all times in response to 202 questions, comprising all the social phenomena of the populations." These data have been brought together by a thorough search of printed sources and from answers oral and written to a series of inquests conducted both in Europe and Africa. It is from this enormous mass of documentary material that the volumes of the series so far printed have been constructed and from it the volumes to be written will be made. The classification is based upon the Questionnaire drawn up by Professor Joseph Halkin, of Liège, for the Belgian Society of Sociology. The labor involved in the mere accumulation of this material has been enormous but its value (and the labor) has been multiplied by its systematic classification. For it has been rigidly classified in four different fashions: (1) by authors, in alphabetical order; (2) by tribes, in alphabetical order of names; (3) by geographical regions; (4) by matter. This mass of documents, together with the Ethnographic Monographs so far issued, and dummies of the volumes ready for publication, formed the first part of this remarkable exhibit. The second part was a form of museum display containing some novel and suggestive features. It was but a section, taken from a proposed whole, to show possibilities. The thesis proposed was: "A modern museum ought to devote a part of